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(Tschoop)
American

TSCHOOP:

THE

CONVERTED INDIAN CHIEF.

WRITTEN FOR THE AMERICAN SUNDAY-SCHOOL UNION, AND REVISED BY THE COMMITTEE OF PUBLICATION.

AMERICAN SUNDAY-SCHOOL UNION.

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PREFATORY NOTE.

The following pages contain a short account of the commencement of the missionary labours of the United Brethren among the Indians in North America: and a more particular sketch of the character and conversion of *Tschoop*, a chief of the Mohican tribe. The extent and success of the missionary enterprises of the Moravians may be more fully learned from "Anecdotes of Missionary Worthies" and "Missionary Stories," published by the American Sunday-school Union.

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TSCHOOP.

THE preaching of the gospel of salvation to heathen nations, and their establishment in the faith and love of Jesus Christ our Saviour, was a subject of the most earnest and anxious consideration among the members of the Brethren's church, usually denominated Moravians, shortly after their settlement in Herrnhuth, in Upper Lusatia, then under the government of the Duke of Saxony. Their first missionaries were sent, in the year 1732, to St. Thomas, one of the Danish West-India islands, for the conversion of the negroes, there held in bondage. In the following year missionaries were sent to Greenland, and in both of these stations their labours were crowned with success. Not long after, the Brethren had an opportunity of introducing the gospel to the Indians of Nort

America. They accepted, through Count Zinzendorf, the offer made to him of a tract of land in Georgia, then held by General Oglethorpe and other trustees residing in England. The Brethren hoped by this means to become acquainted with the Creeks, Cherokees, and Chickasaws, and other Indian tribes inhabiting the British colonies. The first company set out from Herrnhuth in November, 1734, and another followed in the spring of 1735, under the direction of the Rev. Mr. Spangenberg; and their number was increased during the summer by a larger company conducted by the Rev. David Nitschman. The first attempt made by the Brethren to bring the aborigines of the country to the knowledge of the gospel of Jesus Christ, was the establishment of a school-house for Indian children of the Creek nation, on an island about five miles above the town of Savannah. The small colony began to prosper, and the appearance, both as it regarded externals, and the conversion of the heathen, was favourable.

In the year 1737, the Rev. Peter Boehler was chosen and ordained a minister of the colony in Georgia, and arrived there in the year following. And the Rev. Mr. Spangenberg, having fulfilled the duties of his particular appointment, in establishing the mission in Georgia, then went to Pennsylvania. While tarrying in that colony among the German settlers, he became acquainted with Mr. Conrad Weisser, an interpreter to the existing government with the surrounding Indian nations. The latter had been sent in the winter of 1736 to treat with the Iroquois, or Six Nations, concerning a war which was ready to break out between them and the Indians of Virginia, and to endeavour to settle the dispute in an amicable manner. The weather was uncommonly severe, and he had to force his way, mostly on foot, through deep snow, thick forests, and over brooks and rivers, carrying his provisions for several weeks on his back. He happened to meet with two Indians on the road, who, seeing that he was almost broken

down by hardships, bid him take courage, adding, that what a man suffered in his body cleansed his soul from sin. These words made a deep impression upon Mr. Weisser; he prayed to God for strength, and was supported. He related this circumstance to the Rev. Mr. Spangenberg, who communicated it by letter to the elders of the Brethren's congregation at Herrnhuth, and they immediately became desirous to instruct these blind, but not thoughtless Indians, in the only true way by which man may be cleansed from sin and all unrighteousness.

Meanwhile the prosperity of the colony of the Brethren in Georgia received an unexpected check; though favoured by the trustees in England, the persecutions of their white neighbours were of such a nature, that they could not remain there any longer, and in consequence removed to Pennsylvania, in the years 1738 and 1739. Thus the mission among the Indians in Georgia, after so promising a beginning, was at once suspended.

The Rev. Mr. Spangenberg visited Germany in 1739, and the account he gave the Brethren at Herrnhuth of the deplorable state of the Indians in the British colonies in North America, made so strong an impression upon them, that several immediately offered to venture their lives, in endeavouring to make these heathen nations acquainted with their Creator and Redeemer. Twelve persons were nominated as candidates for this mission, and one of them, Christian Henry Rauch, was sent in the same year to America, to seek an opportunity to preach the gospel to the Indians in Pennsylvania and the neighbouring colonies.

He arrived in New York, July 16, 1740. He knew as yet nothing of the people to whom he should declare the gospel, nor did he know where to find them, and in what manner it was most advisable to make himself known to them. But he had an inward assurance of his call, and placed a full confidence in God, that He

would assist him, and lead him to those heathen nations, to whom he was sent. In sole reliance upon Him who has promised, that His word shall not return unto him void, but accomplish that which He pleases, and prosper in the thing whereto He sends it, the missionary betook himself to prayer, and commended himself and his mission to God. Some days after he heard that an embassy of Indians had arrived at New York, to treat with the government of that colony. He went in search of them, and was rejoiced to find that he was able to speak with them in the Dutch language, which they understood, though very imperfectly. These were the first heathen he had ever seen. They were ferocious in appearance and manners, and at the same time in a state of intoxication. Having waited till they were sober, he spoke with two of them, called Tschoop and Shabasch, and without ceremony inquired whether they wished for a teacher to instruct them in the way of salvation.

Tschoop, (of whom we desire to give a more particular account in these pages,) immediately answered in the affirmative, adding that he frequently felt disposed to know better things than he had been taught hitherto, but he did not know how or where to find them; therefore, if any one would come and instruct him and his acquaintances, he should be thankful; he further said that they were all poor and wicked, yet he thought it might answer a good purpose, if a teacher would come and dwell with them. Shabasch, the companion of Tschoop, also giving his assent, the missionary rejoiced to hear this declaration, considered it as a call from God, and promised immediately to accompany them on their return, and to visit them and their people; upon which they declared him to be their preacher with true Indian solemnity.

A few days after this occurrence, the missionary visited the Indians again in their encampment, but found them intoxi-

cated to so great a degree, that they could neither speak nor stand. Soon after they left New York without the missionary, but he undauntedly set out alone on his journey; and having found out that they lived in Shekomeko, an Indian town about twenty-five miles east of the Hudson river, on the borders of Connecticut, one of the New England provinces, he proceeded to that place, and was pleased to find that already, before his arrival, Tschoop and Shabasch had announced him as the man whom they had appointed to be their teacher.

He arrived in Shekomeko on the 16th of August, 1740, and was received in the Indian manner with much kindness. He immediately addressed them on the subject of his visit in these words: "I have come hither from beyond the great ocean, to bring unto you the glad tidings, that God our Creator and Benefactor has so loved us as to take upon Himself our human nature; that He lived more than thirty years in this world, and was engaged

in doing good to the souls and bodies of men, and at last for our sins was nailed to the cross, on which he shed his precious blood, and died for us, that we might be delivered from sin, saved by His merits, and become heirs of everlasting life. On the third day He rose again from the dead; ascended into Heaven, where He sits upon His throne of glory, but yet is always present with those who worship Him in spirit and in truth, though we see Him not with our bodily eyes; and His chief desire is to show His unbounded love to us, that we may turn unto Him, and be saved from eternal condemnation."

The Indians heard this unexpected address with great attention, but on the next day he was sorry to discover that his words excited derision among the greater number,who even openly laughed him to scorn. However, he was not discouraged by this conduct, but continued his daily visits to the Indians in their huts or wigwams, representing to them the total alienation of their hearts from God, and their blindness

as it regarded spiritual things, extolling the grace of God revealed in Christ Jesus, and the full atonement made by Him, as the only way by which they might be saved from endless perdition. The missionary travelled from one Indian town to the other, enduring much fatigue, and great discomforts of various kinds on these journeys. But he soon forgot all these grievances, when he discovered that the word of the cross approved itself among his hearers as the power of God unto salvation.

Tschoop, the greatest drunkard among them, was the first whose heart was powerfully awakened through the grace of the Lord Jesus Christ. He asked the missionary what effects the blood of the Son of God, slain on the cross, could produce in the heart of man. Had the missionary received the most valuable present in the world, it would not have afforded him a pleasure equal to what he felt in hearing this question from a soul that sought salvation. His heart burned within him while he testified to this poor hea-

then of the power and the efficacy of the blood of Jesus.

Soon after this Shabasch was also awakened, and the work and the teachings of the Holy Spirit became remarkably evident in the hearts of these two savage chiefs. Their eyes overflowed with tears, whenever the missionary described to them the sufferings and death of our adorable Redeemer. They often lamented their former blindness in worshipping idols, and their ignorance of their God and Saviour, who had loved them so greatly that he died to save them.

But the white settlers in the neighbourhood of Shekomeko, for sinister purposes, now sought to injure the Rev. Mr. Rauch, the missionary, by spreading false accusations against him, and persuaded the Indians to believe that he only intended to take away their young people beyond the seas, and sell them for slaves. Even Tschoop and Shabasch were filled with mistrust, and became disaffected towards him. The former, in a fit of passion, once

sought an opportunity to shoot him, but failed in the attempt. The latter did not seek the missionary's life, but avoided him everywhere. Notwithstanding these untoward circumstances, he followed these two persons with patience and much love, praying for them, and sowing the word of God in tears. He was prudent and cautious in what he did and undertook, never suffering his confidence in an Almighty Protector to be shaken, but acting from a good conscience, with firmness and courage. And in the confident hope of seeing his Indian hearers brought to see the error of their ways, he was not disappointed.

The Indians began again to admire his perseverance and his courage, his meek and humble behaviour, and changed their minds. He frequently spent a half-day in their cottages or wigwams, ate and drank with them, and even laid down to sleep among them with the greatest composure. This latter circumstance made a particular impression upon them, and more

especially upon Tschoop. Once observing the missionary lying in his hut fast asleep, he confessed that he was struck with the following thought: "This man cannot be a bad man; he fears no evil, not even from us, who are so savage and cruel, but sleeps comfortably, and places his life in our hands."

On further consideration, Tschoop was convinced that all the accounts spread by the white people to the missionary's pre judice proceeded altogether from malice. He then endeavoured to convince his countrymen of their error, and succeeded so well, that in a short time the former confidence and friendship between the Indians and the missionary were re-established. They heard the testimony of the love of Jesus to sinners with renewed eagerness, and began to relish the truths of the gospel. Thus the missionary had the joy to see that his labour was not in vain in the Lord; several Indians were powerfully moved by his preaching, and Tschoop was again the first who shed tears of sorrow for

his sins, expressing his anxious concern, and great desire to experience the power of the blood of Jesus in his heart. It may be easily conceived how great the joy of the missionary was, when he heard this declaration; and with what anxious solicitude, and fervent warmth he preached the doctrine of the atonement to the repentant Tschoop. And by this word the divine power was manifested in him in so effectual a manner, that he not only afterwards became a believer in the Lord Jesus Christ, but also a blessed witness of the truth amongst his own nation.

The change which took place in the heart and conduct of this man was very striking; for he had been distinguished in all parties of his countrymen as the most outrageous in wickedness, and had even made himself a cripple by debauchery. Some time after he related the occasion of his conversion in the following manner:— "Brethren, I have been a heathen, and have grown old among the heathen; therefore I know how heathen think. Once a

preacher came, and began to explain to us that there was a God. We answered, 'Dost thou think us so ignorant as not to know that? Go back to the place whence thou camest.' Then again another preacher came, and began to teach us, and to say, 'You must not steal, nor lie, nor get drunk,' &c. We answered, 'Thou fool, dost thou think that we do not know that? Learn first thyself, and then teach the people to whom thou belongest, to leave off these things; for who steals, or lies, or is oftener drunk than thine own people?' And thus we dismissed him. After some time, brother Christian Henry Rauch came into my hut, and sat down by me. He spoke to me nearly as follows:—'I come to you in the name of the Lord of heaven and earth; he sends me to let you know that He will make you happy, and deliver you from the misery in which you lie at present. To this end he became a man, gave his life as a ransom for man, and shed his blood for him,' &c. When he had finished his discourse, he laid himself

down upon a board, fatigued by the journey, and fell into a sound sleep. I then thought, what kind of a man is this? There he lies, and sleeps. I might kill him, and throw him out into the woods: and who would regard it? But this gives him no concern. However, I cannot forget his words; they constantly recurred to my mind. Even when I was asleep, I dreamt of that blood which Jesus shed for us. I found this to be something different from what I had ever heard before, and I interpreted Christian Henry's words to the other Indians. Thus, by the grace of God, an awakening took place amongst us. I say, therefore, brethren, preach Christ our Saviour, and his sufferings and death, if you would have your words to gain entrance amongst the heathen."

In October, 1741, several missionaries arrived from Europe to assist the Rev. Mr. Rauch in the field of his labours. The declarations of those Indians, who were under concern for the salvation of their souls, greatly supported and strength-

ened the faith and courage of this devoted servant of the Lord, and it afforded him and his fellow-labourers great joy when Tschoop came to him of his own accord, and dictated the following letter to the Brethren who were about settling at Bethlehem in Pennsylvania:—"I have been a poor wild heathen, and for forty years as ignorant as a dog. I was the greatest drunkard, and the most willing slave of the devil; and as I knew nothing of our Saviour, I served vain idols, which I now wish to see destroyed by fire. Of this I have repented with many tears. When I heard that Jesus was also the Saviour of the heathen, and that I ought to give him my heart, I felt it to be my duty to offer myself with soul, body, and spirit to Him; but my nearest relations, my wife and children, were my enemies; and my greatest enemy was my wife's mother. She told me that I was worse than a dog, if I would not any more believe in her idol; but my eyes being opened, I understood that what she said was nothing but folly,

for I knew that she had received her idol from her grandmother. It is made of leather, and decorated with wampum, and she being the oldest person in the house, made us worship it, which we have done, till our teacher came and told us of the Lamb of God who shed his blood, and died for us ignorant people. I was astonished at this doctrine, and as often as I heard it preached, my heart grew warm. I even often dreamt that our teacher stood before me, and preached it to me. Now I feel and believe that our Saviour alone can help me by the power of his blood, and no one else. I believe that he is *my* God, and *my* Saviour, who died on the cross for *me* a sinner. I wish to be baptized, and frequently long for it most ardently. I am lame, and cannot travel in winter, but in April or May I will come to you. The enemy has often tried to make me unfaithful; but what I loved before, I consider more and more as worthless and sinful. I am your poor wild Tschoop."

The desire of Tschoop to be baptized

was fulfilled the following year, but after his countrymen Shabasch, Seim, and Kiop had received this rite on the 11th of February, 1742. These three Indians had accompanied the missionary Rauch to Oly, near Reading in Pennsylvania, where a synod of the Brethren was held, after the arrival of Count Zinzendorf in this country. These three, the first-fruits of the North American Indians, were baptized by the Rev. Mr. Rauch, in the name of the Father, of the Son, and of the Holy Ghost; Shabasch by the name of Abraham, Seim by the name of Isaac, and Kiop by the name of Jacob. When they came home, they testified to all their relations and friends of the grace bestowed upon them by God, and their words made an abiding impression upon the minds of their countrymen.

On the 16th of April, of the same year, 1742, the first sacrament was performed in Shekomeko, in the midst of a heathen country. The Rev. Mr. Rauch had then the

great pleasure to administer holy baptism to his dearly beloved Tschoop, who then received the name of John. This man, who formerly looked more like a wild beast than a human being, was now transformed into a lamb, and whoever beheld him was amazed at so evident a proof of the powerful efficacy of the word and sacrament of the Lord. The account of this baptism, and above all things, the visible and in every point of view remarkable change effected in the minds and conduct of the four newly baptized converts, raised the astonishment of the heathen Indians far and near. Many came from different places to hear the words of the precious gospel of salvation, through the merits of a crucified Saviour and Redeemer. And among the converts no one evinced a more striking growth in grace than John, now no more called Tschoop. He possessed the peculiar gift of expressing himself in a plain, intelligible, and convincing manner. In a letter he dictated to Count Zinzendorf, he describes his former state,

and adds, "that he had perceived the first emotion in his heart during the preaching of the cross of Jesus, and that it immediately struck him as something more than common, for he felt himself warmed by it. That his teacher had repeatedly told him, that none but the crucified Saviour could help him, if he would only submit to Him in all things; but that having loved so many things in this world, he despaired of ever being able to give them up. That he had cleaved fast to the world, and was full of self-love; fearing also the reproach of men, and yet convinced that unless he surrendered his whole heart to the Saviour, he would be eternally lost on account of his unbelief," &c.

In another letter he sent to the count, he concludes a more extensive description of the uneasiness and anxiety of his mind occasioned by his former wicked and sinful course of life, with these words: "But now I am happy, for I know that our Saviour has done much for me: I am now as much humble as I was sorrowful. As

soon as I felt that I loved Him, I immediately wished for brethren who loved Him likewise. Therefore I love brother Rauch and you, and all my brethren here, and all brethren everywhere, even those whom I shall never see in this world All who love the Lord Jesus I love and salute. I rejoice more and more because our Saviour makes others likewise happy, and not me only. I am always glad when the brethren make known to us His word; it is sweet to my taste, and I attend closely, that I may be and do as the Bible directs. And it is easy. There are men who say that the Bible is a hard book; but I have not come so far as to find it hard, it is all sweet and easy; I therefore wait patiently till I come to the hard part. As yet I only know that it is easy and sweet, and can say nothing more, except that I feel the power of the Saviour's blood."

About the end of July, of the same year, he dictated the following letter to the congregation in Bethlehem

"*My dear brethren and sisters*—I love you much. The sensations of my heart, I cannot describe. I feel that I love my Saviour, but I see that much is still wanting. Formerly I did not know what it was to be a truly humble sinner, but now I find the poorer I am in spirit, the more happiness I enjoy. I perceive plainly, that there is no true pleasure but in communion with our Saviour, nor will I have any but in Him. I cannot be humble enough when I consider what He has done for me; for I was a very bad man, cold as a piece of ice, and dead as a stone. His blood has softened and warmed me. This is all I can say to my friends, the heathen Indians, for I always think that when they feel the power of our Saviour's blood in their hearts, they will be better in one hour than I have been in two years; they know already that all is truth, for they now perceive that all that continue in sin, do not believe in the great Son of God. Nothing is so important to me, as to hear of the blood of the Saviour. I

also perceive that it is the only thing which can melt the hearts of men. I am now like a piece of wood in His hands, and He may form me according to His good pleasure. I am ready to do every thing that is written in the Bible, with a willing heart. And I find it true that I can do all things through Christ, which strengtheneth me. I also believe that all which my teachers say is really contained in the Bible, and the experience of my heart tells me that it is, for my heart is also a book. I find in it every thing that I must tell and preach to my friends. I am also convinced, that it is very needful for us to form such a congregation as the Bible describes, and to follow the rules contained therein. I long for it greatly, for we are a very wild people, but our Saviour can make us tame and tractable. If we only become His good and willing children, then every thing will be easy, and may He grant this grace for His blood's sake."

Towards the end of August, Count Zin-

zendorf visited the station at Shekomeko. The Rev. Mr. Rauch received him and his daughter, who accompanied him, with much cordiality in his hut, and the day following lodged them in a cottage of bark erected for them. The joy the count felt at seeing what the Lord had done in this place was very great, and his heart was filled with the most pleasing hopes for futurity. His chief and most agreeable employment was to converse with the four baptized Indians. It happened that a clergyman, whilst passing through Shekomeko, called on the count, and entered into a dispute with him concerning the person of the Son of God. The Indian convert, John, was lying ill on the floor, and began to pray that the Lord Jesus would reveal Himself to the clergyman. When he was gone, John exclaimed, "O how will this man be ashamed, when he learns to know the Lord Jesus truly!"

John was at this time appointed to be a teacher to his countrymen in spiritual things, and to act as interpreter to the

missionaries, both of which duties he performed very faithfully. He approved himself to be a gifted and zealous witness of his Lord and Master; he spoke with much animation, and had a peculiar talent to render the subject he dwelt upon clear and perspicuous. Sometimes he made use of figures, after the Indian manner. For instance, in describing the wickedness of man's heart, he took a piece of board, and with charcoal drew the figure of a heart upon it, with darts and points proceeding in all directions; "This," said he, "is the state of man's heart; while Satan dwells in it, every thing that is evil proceeds from it." With Indians this simple figure tended to illustrate his discourse better than the most elaborate explanation.

The Indian congregation of believers in Shekomeko continued to increase in number and in grace, and it was accordingly resolved to administer the holy communion to ten of those who had been baptized, and had walked worthy of their

calling and election, and John was among this number. They were previously instructed in the doctrines contained in the Holy Scriptures, relating to this sacrament, namely, that in the holy communion they spiritually partook of the body and the blood of the Lord Jesus Christ, according to his word; that they were thereby united to Him by faith, and would receive a repeated assurance of the forgiveness of their sins. Then the missionaries prayed for them, recommending them to the faithful teachings of the Spirit of God, that He might himself prepare their hearts for this blessed sacrament. On the 13th of March, 1743, the first communion was held, of which one of the missionaries wrote, "Whilst I live I shall never lose the impression this first communion with the Indians in North America made upon me."

But from this time the infant mission had to experience persecution. In December, 1744, the missionaries, after having received ill treatment on various

occasions, were cited to appear before the court in Poughkeepsie, to hear the act passed by the Assembly of New York, according to which the brethren were positively forbidden to instruct the Indians, and expelled from the country, under the pretence of being in league with the French; and prohibited under a heavy penalty ever any more to appear among the Indians, without having first taken particular oaths of allegiance to the British government in New York.

On the 23d of February, 1745, the missionary Gottlob Buettner, (to whom John was greatly attached,) after having laboured several years with much acceptance among the Indians, departed this life, in the presence of all the Indian assistants. Having exhorted them with his dying lips to abide faithful unto the end, he desired them to sing the verse:

> "O may our souls ne'er moved be,
> From Thee, our faithful Saviour," &c.;

with others of the same import; and while they were yet singing the missionary

breathed his last, and entered into the joy of his Lord.

After his burial, the believing Indians held a council, to consider whether they should not now leave Shekomeko altogether, fearing, that if left to themselves they might be gradually overcome by sinful seductions, especially as the elders of the Brethren's church in Bethlehem were compelled, by the act before mentioned, to recall all the missionaries from Shekomeko, in order not to give further occasion for suspicion by continuing to reside there.

However, the congregation of believing Indians still met together, in their usual order, to edify each other; and only now and then one or more Brethren, acquainted with their language, were sent to visit them and give advice in their present unpleasant situation.

The Iroquois, or Six Nations, at this time, upon the suggestion of Bishop Spangenberg, proposed the removal of the believing Indians to Wajomick in Pennsylvania, but contrary to all expectation

they refused to accept of it. But soon after, events happened which obliged the Indian congregation to follow the advice given by the elders at Bethlehem, not to delay their removal too long. The white people drove the believing Indians from Shekomeko by force, towards the close of the year, and when the latter applied to the governor in New York for redress, their petition was not attended to. In consequence of this outrage, and the encroachments of the Indians under French influence, the mission at Shekomeko was brought to an end in June, 1746, and the converted Indians removed to different places, in some cases at a considerable distance from each other. The greater number went to Gnadenhuetten, a missionary station about thirty miles from Bethlehem, and many remained in the immediate neighbourhood of the latter place. In the month of August following, the small-pox was prevalent both at Bethlehem and Gnadenhuetten, and eighteen of the Indian converts departed this life,

among them were several very valuable and useful assistants, whose loss the missionaries most sincerely lamented. John, formerly Tschoop, was one of them; his death occurred, August 27, 1746, and we close this narrative by the following brief account of his life.

John was one of the first-fruits of the Indian mission, and the letters which he dictated on several occasions are a striking proof of his real conversion to the Lord. As a heathen, he had distinguished himself by his evil practices, and his vices became the more injurious to others on account of his natural wit and humour; so on the contrary, as a Christian, he approved himself a most powerful and eloquent witness of our God and Saviour among his nation. His natural talents were sanctified by the grace of God, and employed in such a manner as to be the means of great blessing both to Europeans and Indians. Few of his countrymen could vie with him in point of Indian oratory. His discourses

were full of animation, and his words penetrated like fire into the hearts of his hearers; his soul found a rich pasture in the gospel, and whether at home or on a journey he could not forbear speaking of the salvation purchased for us by the sufferings of Jesus, never hesitating a moment, whether his hearers were Christians or heathen. In short, he appeared to be chosen by God to be a witness to his people, and was four years active in this service. Nor was he less respected as a chief among the Indians: no affairs of state being transacted without his advice and consent. Shortly before his last illness, he visited Bishop Spangenberg, and addressed him in these words: "I have something to say to you. I have examined my heart closely, and I know that what I say is true. Seeing so many of our Indians depart this life, I put the question to myself, whether I could resign my life to the Lord, and be assured that he would receive my soul. The answer was: Yes,

for I am the Lord's, and I shall go to Him, and be with Him for evermore." During his illness, the believing Indians went often to see him, and stood weeping around his bed. Even then he spoke with power and energy of the truth of the gospel, and in all things approved himself, to his last breath, as a faithful servant of God. His pains were mitigated by the consideration of the great sufferings of Jesus Christ his Saviour, and his departure to Him was peaceful, as of one who was sure of entering into the joy of his Lord. He lies buried in the graveyard at Bethlehem, in Pennsylvania, together with more than fifty other Indians, who departed this life at or near this place, between the years 1746 and 1761; and his grave is designated by a marble tombstone, procured by the contributions of the Young Men's Missionary Society, aided by other friends to the cause of missions among the Indians in North America, with the following inscription:—

In Memory of
TSCHOOP, a Mohican Indian,
who, in holy baptism, April 16,
1742, received the name of
JOHN;
One of the first-fruits of the
mission at Shekomeko, and a
remarkable instance of the power
of divine grace, whereby he
became a distinguished teacher
among his nation.
He departed this life in full
assurance of faith, at Bethlehem,
August 27, 1746.

There shall be one fold and one Shepherd.
John x. 16.

THE END.